

THE CIRCULAR.

PUBLISHED WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—Daniel xii, 4.

[AT TWO DOLLARS PER ANNUM.]

VOL. III.

WILMINGTON, Del. FRIDAY, November 19, 1824.

NO. 29.

THE CIRCULAR,
Is Published every Friday,
AT NO. 97, MARKET-STREET, WILMINGTON,
By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
—ANY PERSON WHO PROCURES SIX SUBSCRIBERS,
AND WILL BE RESPONSIBLE FOR THE
PAYMENT, SHALL BE ENTITLED TO A COPY.

OUR SUBSCRIBERS, who are indebted to us for the CIRCULAR, and who cannot make it convenient to call upon us, are requested to pay the amount due us, to either of the following Agents, who are duly authorized to receive and receipt for the same.—AGENTS will please transmit to us, by mail, at our risk, the sums received by them respectively.

Agents

FOR THE CIRCULAR.

DELAWARE.

M. Kean, Esq. New-Castle and Christiana.
A. K. Russell, New-Ark.
Samuel Bell, Solon and Pencader.
Joseph Wilson, Middletown and Smyrna.
Benjamin Ogden, Lewistown.
Ashbel Strong, Laurel.
John Sutton, Esq. P. M. St. Georges.
Charles Tatman, Esq. P. M. Cantwell's Bridge.
J. Emerson, Esq. P. M. Frederica.
Daniel Goodwin, Esq. Milford.

MARYLAND.

Rev. James Magraw, & T. Cole, Rising Sun, &c.
William Finney, Bell Air.
Samuel Park, Peach Bottom, &c.
Samuel Martin, Chanceford, &c.
Thomas B. Balch, Snow-hill.
Thomas Kennedy, Berlin.
John B. Slemmons, Princes Ann.
George Morrison, Bell Air.
R. H. Davis, Baltimore.
Mr. Samuel Hogg, Elkton.
Mrs. Mary Simpson, North-east.
Samuel Hogg, Esq. Charleston.
Mr. Alex'r. S. Boulden, Churchtown.

PENNSYLVANIA.

Rev. John Smith, Aston, &c.
William Latta, Warren.
John D. Perkins, Coatsville.
Jas. Latta & Capt. T. Stewart, Black Horse.
E. K. Dare, Unionville, &c.
Robert Graham, and } N. London & Roads.
J. W. Cunningham, esq. }
Robert White, Cochranville.
Joseph Barr, Paradise.
Stephen Boyer, Little York.
Orson Douglas, Martietta.
J. N. C. Grier, Brandywine Manor.
Francis A. Latta, Chesnut Level.
William Ashmead, Lancaster.
Amzi Babbitt, Pequea.
James Steele, Esq. P. M. Paper-Mill.
D. Lefevre, Esq. Oxford.
Mrs. Jane P. Clingen, Clingen's P. O.
William D. Slaymaker, Esq. Salisbury.
John Wallace, Esq. P. M. Earle.
John M'Kissick, Esq. Columbia.
O. Hendrickson, Esq. P. M. Mount Joy.

ON PRAYER.

SECRET PRAYER.—Last week we took some notice of ejaculatory prayer—we now proceed to present our views on the subject of secret prayer, which, in our opinion, is a duty of the greatest use and importance in the Christian life: equally necessary, and closely connected with ejaculatory prayer. Those who make conscience of the one, will never be found neglecters of the other. We may affirm concerning each of them, that they are duties in which the child of God will always find more or less pleasure, according as grace is more or less lively and vigorous.

If we search the Scriptures, the only rule of faith and practice, we will find from the recorded exercises of the best of saints, that the most eminent believers, were most eminent for prayer. Jacob, for instance, was a saint of the first magnitude, and he was famous in his generation, for his successful wrestling with the angel of the covenant, at Peniel, Gen. xxxii. 24.—As a mark of the highest honor to that eminent saint, his name was, on that occasion, changed from Jacob the supplanter, to Israel a Prince; because, as a Prince, he had power with God, and prevailed; and also with man he should prevail. In like manner, Moses was a man of prayer; he enjoyed singular

nearness with God, and enjoyed great favor in the sight of the Lord. At his word, the Lord smote the land of Egypt, and Pharaoh's court, with the most dreadful & ruinous plagues; and when Moses interceded for the removal of the plagues, they suddenly disappear, and the land is healed! What stronger proof than this, of the efficacy of prayer, does the Christian want?—But again:—When rebellious Israel murmured against the Lord, and his servant Moses, in the wilderness of Paran, (Numb. xiv.) and God's anger was ready to burst forth against them, and blot them out from under heaven, then Moses cast himself into the breach, and interceded for Israel, until the Lord gave him this answer of peace, (verse 20,) "I have pardoned according to thy word." We might mention Elijah, who, by prayer, shut the heavens, that it rained not for the space of three years and six months—But he prayed again and the heaven gave rain, and the earth brought forth her fruit. By prayer he also brought fire from heaven, which twice consumed Ahaziah's bloody messengers, (2 Kings i.) Joshua prayed, and the Sun stood still—the day was prolonged. But time would fail, to speak of Elisha, David, Daniel, and the other prophets, who, through faith & prayer subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of Aliens, (Heb. xi. 33, 34.) But why do we speak of prophets and eminent saints? Have we not the precept & example of Him who is King of saints, giving a sanction and sweetness to the duty of prayer, which will make it dear to all saints, as long as there is one on earth to practice it? Observe with what frequency and energy, Christ presses the duty of prayer upon his disciples and followers: "He spake a parable, to the intent, That men should pray always, and not faint." Again, "Watch and pray that ye enter not into temptation." And again, when teaching his disciples more fully as to the nature of secret prayer, he directs them, "to go into their closets, to shut the doors behind them; to pray to their Father who seeth in secret, and he would reward them openly." But as if precept and direction had not been sufficient, he enforces this duty by his own illustrious example. He was a man of prayer, as well as a man of sorrows—and so says the apostle, "In the days of his flesh he offered up prayers & supplications, with strong crying and tears."—He went up into a mountain to pray, and he was there alone, (Matth. xvi. 23.)

After considering such express precepts, and illustrious examples, surely none can doubt whether secret prayer is a duty incumbent on them.

If we appeal to the regular and holy exercise of the Psalmist David, we shall find him punctual in the duty of prayer—accordingly he resolves, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." Again he says, "Let my prayer be set forth before thee as incense; and the lifting up of my hands—the evening sacrifice." And again, "It is good to give thanks unto the Lord—to shew forth thy loving kindness in the morning, and thy faithfulness every night." From

these and many similar passages, it evidently appears, that this holy man began and ended the day with the exercise of secret prayer.—We may also here make honorable mention of the prophet Daniel, who, though prime minister in the Persian empire, kneeled three times a day, praying and giving thanks to his God.—But what rises infinitely superior to every other example, is the practice of Christ himself, who delighted much in this duty. Hence we find it recorded of him, "That in the morning rising up, a great while before day, he went out, and departed into a solitary place to pray—and there prayed." (Mark, i. 35.) What need we now, any further witness for this duty? What further warrant, or what greater encouragement can you desire, Christian, to the regular performance of this duty? Be not slothful then, but followers of Christ, as dear children, and imitators of the cloud of witnesses, who, through prayer, faith and patience, are now inheriting the promises.

From the few instances adduced, as well as from many others that might be brought forward, it abundantly appears, that God has peculiar delight in, and has set special marks of favor and approbation upon, the exercise of personal fasting and prayer. And if God so highly approves of it, should not we also take pleasure in it? We appeal to the exercised Christian, if he has not often felt the singular advantage of it, in his own experience? Indeed, we deem Prayer and the reading of the Holy Scriptures, two of the first and most important duties of every true Christian—both are strongly and repeatedly enjoined on us, in various parts of the Word of God.

The luke-warmness in Christians, of which we of late have heard several faithful ministers complain, in their churches, is in a great measure, if not entirely, owing to the neglect of prayer. Awake, therefore, Christians, from your apathy—turn unto the Lord with prayer and supplication, and he will again revive his glorious work in your midst, and make your hearts to rejoice!

Once more, Christian readers, before we part, we would impress upon each of your minds, the great and important duty of attending regularly to prayer—and, as we have advanced some quotations from the Scriptures, in support of our assertion in reference to this duty, we request, that you will "search those Scriptures, and see whether these things are so."

SABBATH SCHOOLS.

REGULARITY.—We have lately heard frequent complaints by some of our attentive Sabbath School Teachers, of the irregularity of attendance at school of some of the Scholars—the complaint is more particularly against the male scholars. This state of things is really very much to be regretted, and is extremely discouraging to the well-meaning Teacher. But, whilst we sincerely lament the existence of this fact, so damping to the warm ardor of the christian instructor, we should not stop, nor abate in our exertions in the praise-worthy cause we have embarked; but we should endeavor to remedy the evil, by removing, if possible, the cause of it. The fault exists somewhere. Is it the fault of the Parents, Guardians, or Masters? We cannot believe it. In the present enlightened age, we should believe that all Parents, Guardians, and Masters, (especially those of Wilmington, enjoying the fullest measure of Gospel privileges,) are too well convinced of the many benefits resulting from the Sabbath School, to hinder the attendance of the children under their charge. The cause of this complaint is therefore not chargeable to them—it must be traced to some other source—it lies most probably with the children themselves. When sent to school they may be playing the idle truant, loitering about the streets or elsewhere, squandering their precious time, without the knowledge or approbation of their superiors.

Now, how is the cause of this complaint to be removed? In our humble opinion it ought to be attended to by either the Teacher from whose class the scholars absent themselves, or the Superintendent of the School. One of these should immediately wait upon the Parents, Guardians or Masters of such delinquents, and make arrangement to compel them to attend the school. Thus when the child sees the determination of both Teacher and Parent, &c to enforce a regular attendance, he will know of no escape with impunity, but be found punctually in his seat at school; and will soon, by the judicious treatment of his Teacher, become attached to his school and studies. Children, in early youth, are easily weaned from one pursuit and as easily led on to another—they are imitative creatures: hence, in raising a child and forming his character, much, very much depends upon his exemplar. By this will be readily seen the great responsibility that rests upon the Teacher and others, under whose immediate guidance the child's character is formed. Let every one, then, do his duty, with respect to "these little ones," and we may justly entertain the cheering reflection, that the rising generation will shew forth the fruits of our labors of love—in addition to which we have the assurance that our reward is in Heaven.

We cannot here stop our remarks—we wish we could—but justice to all, requires us to say, that strong complaints are also made by the Scholars against the irregularity of their Teachers! This truth is painful, and charity towards them led us, at first, to doubt the justice of the complaint, until we had made a particular inquiry as to the fact. And alas! it proved but too true. We wish not to be considered as making personal application of our remarks; for we know not the names of the remiss Teachers—we make general allusions. Nor is it necessary for us to be as pointed as was the prophet Nathan, when speaking to David, and say "THOU art the man;" as conscience, ever faithful in the Christian's bosom, will sufficiently mark the individual. Sickness, or some other unavoidable hindrance, may also very justly be offered as an admissible apology for the absence from school of the Teacher. It is feared, however, that in some instances, no reasonable excuses can be adduced by the delinquent—he will absent himself from his class, comparatively for trivial causes—this surely should not be. But, it may not be requisite to call the Teacher to remember his solemn duties, as a Teacher—it is presumed all are sufficiently aware of the importance of their stations. We will only add our sincere hope, that all Sabbath Schools, wheresoever located, may truly be the "nurseries of the Lord;" that they may abundantly prosper; and that those, in our Borough, may be newly invigorated, by a redoubled attention on the part of Teachers, and no doubt but the rich blessings of Heaven will rest on their labors.

ELIAS HICKS.—The "Upland Union," (a handsome little paper, printed at Chester, Penn.) of the 16th instant, contains the following announcement: "Elias Hicks delivered a discourse on Wednesday last, at the Friends' Meeting House, in Chester. We must acknowledge, that we seldom, if ever, have heard more sound and excellent reasoning produced from any pulpit."

This encomium on Elias Hicks' "sound and excellent reasoning," is certainly highly complimentary; but, really, we should have been more gratified, had the editor of the "Union" stated the subject of E. Hicks' eloquence, and, if possible, given us some specimen of that gentleman's "sound reasoning," by which to appreciate, and judge of, his "excellence."—We are always much edified with "sound reasoning," especially when the same is candidly exercised on religious matters, as was, we presume, that of E. Hicks.

The Presidential Question, has hitherto occupied much of the public's attention. It is a question, in which, tho' we take no active part, we nevertheless, are as much interested as any other portion of the American Freeman. We, however, do not approve of the harsh expressions and recriminating personalities employed in different sections of the Union, by the friends of the respective candidates for the Presidency—such means are both unnecessary and demoralizing.—The good sense of the American people requires but a fair statement of the character, merits and qualifications of their candidates for public stations, to enable them to make a judicious choice. To their credit be it stated, that some Editors endeavor, from the best materials in their possession, to give the public a fair and candid view of the merits and qualifications of each of the highly respectable candidates now before the people—and among these is the "Connecticut Mirror," in which the Editor, tho' himself a supporter of Mr. Adams, makes the following very creditable mention of one of the other candidates—he says "Gen. Jackson is a man of talents and integrity, a gentleman in his manners, and it is said from authority that must not be sneered at, a pious man." This respectable print has likewise borne testimony to the rare qualifications and general good character of all the other candidates—thus giving the people an opportunity to judge for themselves.—As yet it is uncertain who will be our next President. We shall hereafter, for the information of our readers, notice the progress of this important election—but before we conclude, we wish not to be understood as having here expressed a preference for either of the candidates—whatever may be our personal predilection for any particular one—the Circular shall remain strictly neutral.

AGRICULTURAL.

EARL STIMSON'S FARM.

MR. STIMSON of Galaway, Saratoga county, N. Y. fifteen miles from the Springs of that name, is well known as having obtained the premium in 1819, offered by the Agricultural Society for the best cultivated farm in the county. And that his success was not owing to the want of excellent farmers to contend with, is evident from the fact, that he obtained the premium over one, who, the same year, gathered 175 bushels of corn from one acre, and 714 bushels of potatoes from another. No single acre of Mr. Stimson's farm equalled either of these, but the premium was awarded him on the ground that the profits of the whole exceeded those of any other farm in the county, of the same extent. No wonder that his house is resorted to by agriculturalists from all parts of the country, who wish to profit by his experience. A correspondent of the American Farmer, who appears to be a citizen of Maryland, has given an interesting account of a visit to this celebrated farm. From this we have selected the most important facts.

Mr. Stimson went to Galaway in 1812, with no capital, except a sound understanding, a resolute heart, and habits of industry and economy. The average crops of the farm, at that period, were 30 bushels of Indian corn per acre, 15 of wheat, 20 of barley, 30 of oats, and 1-2 tons of hay. In 1821, his average crop was, oats 60 bushels per acre, corn 94, spring wheat 34, barley 60, and clover and timothy 3-4 tons. The clear profit of eight acres from 1812 to 1821, a period of 8 years, after deducting the interest of the value of the land, as well as all expenses of its cultivation, amounted to \$1030, 30.

His whole farm consists at present of 250 acres of arable land, of which a considerable portion is pasture; and 100 acres covered with wood. When the writer, who furnished these statements, was there early in August last, Mr. S. was reaping his principal crop; and judging from appearances, compared with past years, he calculated on gathering 150 tons of hay, 2,000 bushels of grain of all sorts, and 10,000 lbs. of pork. Mr. Stimson's regular number of laborers does not exceed six; but no less than thirty were then employed. The writer here very justly remarks, "how eminent the advantage, when you can thus hire laborers to meet exactly the demand on your farms, and having accomplished your purpose, discharge them, and free yourself from further expense."

An analysis of the soil which yields such heavy crops, gives the following results:—water 9. 5, animal and vegetable matter 12. 5, clay 17. 5, silicious sand 54. carbonate of lime 3, soluble salts 1, and oxide of iron 1.

Mr. S. never has recourse to naked fallows, but keeps his land almost constantly covered with crops. His plough never sinks beyond the depth of three inches, and is always drawn by one horse. His manure is always given to his crops of small grain, spread on the surface, and turned in with a light harrow. His general system is to sow clover and timothy, the first of which disappears after the second year. He never mows his land more than four, and seldom more than three years; and whenever it does not yield at least 2 1-2 tons per acre, he pastures it down, then turns over the sod, rolls it to make the furrows lie close, spreads his manure (five large loads to the acre) and as soon as possible after ploughing and spreading the manure, sows his grain.

When a reason was demanded for this strange mode of cultivation, so opposed to every rational theory on the subject, this plain matter-of-fact man gave this pertinent reply;—"I pretend not to be deeply versed in the rational of farming; my business is with its results. I can only tell you, that in tilling my land, at best a laborious business, my object is clear profit. I have tried all the systems I have heard of and can only say, that the one I follow is the one which most improves my land, and yields me the greatest nett income from labor and capital."

It was stated that Mr. S. had no capital when he went to Galaway in 1812. He has now in addition to this profitable farm, an excellent tavern and two stores. He has grown rich, as other farmers may, by industry, and by what the writer calls, "adherence to the Spanish proverb—Go not to your doctor for every ail; nor to your lawyer for every quarrel; nor to your bottle for every thirst."—*Family Visitor.*

VARIOUS.

From the N. Y. Commercial Advertiser.
EMIGRATION TO HAYTI.

The following letter has been received within a few days past, by Miss Cox, the amiable and intelligent instructress of the Female African Free School in this city. It was written by a black girl, one of her late pupils, only 12 years of age, whose parents were among the Emigrants to Hayti, who sailed in the brig De Witt Clinton, from this city. The letter is neatly and correctly written, and may be examined at this office, (N. Y.) We publish it for two reasons: First, to show that the emigrants are pleased and happy in their new residence; and, secondly, to show that black children can learn to read and write with as much facility as white ones.

Republic of Hayti, City of St. Domingo.
September 29, 1824.

DEAR TEACHER—With pleasure I hasten to inform you of our safe arrival in St. Domingo, after a passage of twenty-one days. Mother and myself were very much afflicted with sea sickness for about nine or ten days, but after that we enjoyed a little of the pleasures of the voyage. On our arrival we were conducted by the captain of the port, to the Governor's House, where we were received by him with all the friendship that he could have received us with, had we been intimately acquainted for years. After informing him of our intention of residing in the island, we were conducted to the residence of the second General in command where we had our names registered. From thence we went to see the principal chapel in the city, to give a description of which, it requires a far more able pen than mine. To tell you that the altar is of solid silver; that the carved work rising over the altar upwards of 40 feet, is gilded all over, in the centre of which is represented the blessed Virgin Mary, holding in her arms our blessed Saviour: that it has two organs: that there are small arches made in the walls, which are ten or twelve feet thick: of which arches there are upwards of 20; and in each arch is deposited the statue of some particular saint: that its pillars, which are 20 feet in circumference, rise to the top of the ceiling, which is 60 feet high, of which there are 12 on each side of the church—this is but giving a faint description of the elegance of the building; in truth you cannot form an idea unless you could see for yourself. After we had viewed the church throughout, we were conducted to our lodgings, at which place we are at present. Since we have been here, my sampler and bench cover have been seen by a number of ladies and gentlemen, and have been very much admired by all who have seen them. Dear Teacher, notwithstanding we are hundreds of miles from each other, I hope you will not think that I shall forget you, nor those kind friends (I mean the Trustees) who have been so kind to me, for, had it not been for them and yourself, perhaps, I never should have known one half what I do, as respects my education; for which, for them and you, to God I shall offer up my humble prayers for your welfare, both in this life and that which is to come—Please to give my respects to Mr. Andrews, and my love to all my schoolmates. Father, Mother and Brother, join in love with me, to you and Mr. Andrews.

I am with respect, yours,

SERENA M. BALDWIN.

P. S. Miss Elizabeth, please to get 3 yards of fine white canvass, and 3 yards of fine yellow—3 sets of knitting needles, different sizes, and 2 skeins of blue worsted, to finish my bench cover, which I forgot. Mother has enclosed four dollars for the same.

S. M. B.

From the English Baptist Magazine.

SERAMPORE.

Annual Examination of the College.

On Monday the 5th of January, the students of Serampore College were examined in the great hall, in the presence of his Excellency the Honorable Col. Krefting, and the gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among these there were twenty students who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahmin youths resident in Serampore. The Geographical

class was next examined consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the maps of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also showed their mapping books, which exhibited very considerable neatness and accuracy of drawing. These six students of Hindoo Astronomy, were then examined on the same subjects as the others, having this year added the Newtonian System to their own.

Nine students of English were next examined in the New-Testament and in the English Grammar. The eldest of the Christian students, who has studied Sungskrita for several years, translated a passage of the Prophecies of Isaiah, in a manner highly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

Theological Lectures.

In December, Dr. Carey commenced a course of Theological Lectures in Bengalee language, for the benefit of the students in the College, Christian and the native brethren residing in Serampore.—He has already discussed the evidences of natural religion for the existence and unity of God, and also the greater number of the Divine attributes. They have been listened to with the deepest interest and attention, and being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labors of the Sabbath. We are sorry to add, that a severe cough has compelled the Doctor to suspend them for a short time.

From Zion's Herald.

The Ladies' Magazine, from which we have so often drawn choice articles to enrich our columns, we regret to learn, from the following notice, is about to be discontinued, for want of adequate patronage. Surely our readers cannot have forgotten the "Letters to a Deist," which we copied into the first numbers of this volume. They were from the pen of the pious and accomplished lady who edits the Magazine. Will the friends of religion and morality suffer such a mind, and such talents to languish in retirement? Will they not rather come forward with a generous heart and liberal hand, and by purchasing what she has already written, not only increase their own means of pleasure and of profit, but at the same time, enable her to persevere in her laudable pursuit, until she accomplishes the most ardent desire of her heart?

Price for the Ladies' Magazine \$2 for twelve numbers of 32 pages each.—Subscriptions for which will be received at the office of the Circular.

FROM THE EDITOR OF

THE LADIES' MAGAZINE,

To the Patrons and Friends of Religion and Morality.

Under a solemn sense of the duty we owe to God and man, of the shortness of time in which we can perform that duty, and the high responsibility in which we stand to the Author of all good, I most ardently wished that I might, in some way or other, cast my mite into the sacred treasury—the more so, as my desires being circumscribed by my situation in life, I could not aid, in any degree equal to my wishes, those benevolent plans which are calculated to advance the cause of our adorable God and Saviour.—The most probable mean in my power appeared to be that of editing the Ladies' Magazine, in which I immediately engaged, and commended it to public patronage—obligating myself to give half the profits of the work to the Bible, Missionary, and Education Societies. The very flattering manner in which they were received, and the high commendations of them in several periodical works, authorized me to hope, that before the 12th No. was completed, I should have finished paying the expenses of the work, and begun to count an appropriate sum, for the dearest, the kindest charities of life. Already my heart throbbed with joys unknown before, I realized new and sacred sensations, while meditating on the goodness of God in permitting me to enjoy the high privilege of aiding in the distribution of his word—that glorious gospel, which brings life and immortality to light; and the other objects of this work passing in review, seemed to say, her designs will be accomplished, she will not have lived en-

tirely in vain. These hopes can never be fully realized, unless the Magazine should have a more extensive circulation, and the friends of religion and morality will render an essential service to the work, by opening subscription papers and receiving a few sets for subscribers, and for sale. The usual commissions will be paid, together with all extra expenses which may accrue.—The eleventh number is expected to be published in a few days. Those who are willing to aid in the circulation of the work, will please direct a line, by mail, to the Editor of the Ladies' Magazine, Newport, R. Island.

The Editor would further observe, that two more numbers will close the delightful employment. Subscribers and friends will not be disappointed, as I previously gave notice that I should write only one volume, unless authorized by a more liberal subscription. As there will be some copies remaining on hand after subscribers have received theirs, they will be sold in sets, half sets, or single numbers.

Editors are respectfully requested to give this an insertion in their papers, once or twice, as they may see proper.

THE CIRCULAR.

WILMINGTON, FRIDAY, NOVEMBER 19.

Our new Correspondent "P." will accept our thanks for her excellent communication in this day's paper, on the subject of Christian Charity and Benevolence. Her precepts are good; we wish they were more generally brought into practice among Christians. The going about and doing good to the poor and the ignorant, leading them to the spiritual fountain of salvation, feeding the hungry and clothing the naked—these are acts of christian virtue, recorded in Heaven—and oh!

How wise is he who marks the fleeting day
By acts of virtue as it rolls away!

ANNA BRAITHWAITE versus ELIAS HICKS.
Communicated.

ELIAS HICKS.—This noted Preacher, so generally popular among the Friends, so universally popular in Wilmington, tho' esteemed an infidel by other denominations, has at length, it would seem, found some who oppose him, in his own Society. Anna Braithwaite, a public Friend and very popular preacher from England, during a late visit to this country, after holding some private interviews with Elias Hicks, in company with another public Friend, for the purpose of ascertaining his sentiments, gave to her friends the following statement in writing, concerning the doctrines of Elias Hicks, whom she afterwards, in her doctrine, publicly opposed, to the no small chagrin of Elias and his friends. Since her departure for England, her character has been attacked by the followers of E. H. and a Pamphlet or two have appeared in her defence. One of them contains a Letter from E. Hicks to Dr. Shoemaker, of Philadelphia, on the subject of the Atonement, and other leading doctrines of Christianity. This Letter, which confirms the statements given below, I will forward to you, Mr. Editor, next week.

"The first conversation had with Elias Hicks by Anna Braithwaite, was after the quarterly meeting of Ministers and Elders. She dined at his house. After expressing his great unity with her, he seemed to think she wanted nothing but further experience to enlarge her views and make them more correct. He spoke on the subject of the Scriptures, as being much too highly thought of amongst Friends; elucidating his views by saying that a master was useful in teaching the rules of Arithmetic, but when we had learned them, he was no longer needful to us; therefore, when we come to the Spirit, to which the Scriptures direct, we have no longer need of them: indeed he thought that since the Comforter, or Spirit of Truth, had come into every heart, we should be better without them; and that children brought up to pay attention to the Spirit, would have all revealed to them which the Scriptures contain that is needful for them to know, without the perusal of them. Even with regard to the Creation of the World, it would be better left to the revelation of the word than to any outward means of information; and he strongly recommended her disuse of the Scriptures, stating that he only referred to them in his communications on account of the low state of the times, the people being still attached to the latter; but his opinion was that both A. Braithwaite and himself would preach the Gospel better without reference to the Scriptures in any way, as he believed THE BIBLE

had done more harm than any book ever published; and that if we supposed it a great advantage to have the Bible, we must suppose the Almighty very unjust to leave so large a proportion of the human species without it. (The foregoing is the substance of the first conversation, omitting strong expressions of Elias Hicks of disapprobation of Bible Societies, &c. not thought needful to note.)

When at Jericho, in the 3d month, 1824, A. B. took tea with Elias Hicks in a social way. She had not been long in the house when he began to speak of the Trinity, which A. Braithwaite considers a word so grossly abused as to render it undesirable ever to make use of it. Elias Hicks spoke much on the impossibility of believing what we could not comprehend, and also, on the propriety of bringing even Scripture Truth to the test of the Spirit in our own hearts, and rejecting all such parts as we do not see to be consistent with the attributes of the Almighty; stating, from reading various works, he was convinced not only that our English translation of the Bible was in many parts very erroneous, but also that the Gospels handed to us were no more authentic than many other writings that we have received; and that the Scriptures have been greatly contaminated by coming through the medium of the Pope, who was anxious to favor his own views; indeed, he said it was not needful for us to believe more than a small part of what was contained in the Scriptures, and that he conceived the writings of Confucius, and of many of the Philosophers, were equally of Divine Revelation with the Scriptures; that the heathen nations, the Mahometans, Chinese, and Indians, bore greater evidence of the influence of Divine light, than professing Christians.

Elias Hicks asked A. B. if she could be so ignorant as to believe in the account of the creation of the world, as given in the Scriptures? that he had been for the last ten years convinced that it was an allegory; that this had been especially revealed to his mind in a meeting in Liberty-street, about that time. He asked A. B. if she thought Adam was any worse after he had eaten the forbidden fruit than before, saying that he did not believe he was. He also asked her if she conceived we were born into the world in any different condition from Adam, when he was first created; stating, that to suppose we had any propensities to evil, was to suppose the Almighty created evil, and that he believed all our propensities were good, and it was the excessive indulgence of them that made them evil. He spoke much on the absurdity of believing in any outward sacrifice for sin; that it was the same spirit in us, that was in Christ, which was the alone means of redemption and salvation; that he believed it to be from this Spirit that he was convinced that Jesus Christ was no more than a Prophet, who was faithful to the gift that was in him, and which was conferred at the time the Spirit descended upon him like a dove, when he was undergoing the ceremony of outward baptism.

Elias Hicks said, if A. B. would attentively read the Scriptures, she would believe Jesus to be the son of Joseph, and quoted many texts to convince her of it. He asked her whether she could suppose the Almighty to be so cruel as to suffer Jesus Christ to die for our sakes: he appealed to her as a mother, stating how cruel it would be for her to suffer one of her children to die for the dearest friend she had in the world; that Jesus died in support of his testimonies as any other martyr had died, and that his death was no more to us than that of any other martyr; that he died through the persecutions of the Jews, not willingly but because he could not help it.

On being told that it was the fulness of the Godhead that was in Christ and a measure of the Spirit that was in us, Elias Hicks asserted that the fulness of the Godhead was in us and in every blade of grass; and he often expressed his belief, that if we attended to the Spirit, every thing relating to the dealings of the Almighty would be revealed to us individually, so that we could comprehend every thing ourselves; that he thought there was no other test for our society to be governed by, but the test of the Spirit; without any reference to the revealed will of God as contained in the Scriptures. On being asked how it could be that the Spirit should in his mind be in direct opposition to the leading doctrines of our Society, founded upon Christian testimony and upon the revelation of the Lord's Power in the hearts of our early friends; and how it should be that in A. B.'s mind its openings had been in uniform accordance with these, who must decide between them: He said he did not know; but he

should like to live to see the day when our discipline should be extended to nothing further than immoral conduct; that he thought matters of faith should never come under its cognizance; and he hoped Friends would let him alone as long as he lived. On being asked what would become of the society if one minister stated one thing, and another something directly opposite, all asserting Divine inspiration? He said he should like to see it tried.

For the Circular.

CHRISTIAN BENEVOLENCE.

O think how dark and dreary is the shade,
Where heathen laws our dearest rights invade:
And where uncultured is the female mind—

We may, with much propriety, rejoice in the benevolence of the female heart, which is evinced by large donations—by the sacrifices of those, who have heroically devoted their lives to the heathen—by the ever-increasing sums collected from their numerous Benevolent Societies: and when we approve, we must “go and do likewise!” Do any inquire, how those who are situated in the vale of poverty and obscurity, may “go and do likewise?” We answer: the most obscurely situated female, has a sphere in which to exercise all the virtues demanded—and all which may secure the approbation of Heaven.

It is at home that her character must shine, who would have any claim to excellence: for vain are her pretensions to benevolence, who sacrifices the comforts of her family to indolence—to extravagance—or, to the indulgence of an unhappy temper, altho’ she may give much of her wealth to feed the poor, and large donations to the heathen. The gift of thousands may not be as great an evidence of benevolence as a strict attention to the wants of our domestics, and the exercise of good government over our children. Do we allow our children to arrive at the years of maturity in uncorrected habits of vice; or, do our servants suffer from hunger, fatigue and cold; or, after spending their best days in our service, do they leave us ignorant—unable to read that sacred volume, which we may have aided in sending to the destitute; or, have we never taught them those doctrines which alone can make them wise unto salvation?—we are cruel, and destitute of christian benevolence—nor will any donation to promote foreign good, prove us otherwise.

A condescending demeanor to our inferiors, may go far to soften the rigor of their condition; for nothing so much increases the evil of poverty, as the idea, that it excites contempt. By a condescending deportment, we would not be understood to mean, that degree of familiarity which destroys respect: but while the hand of Charity is extended, if we affectionately inquire after their health and the circumstances of their family—if we relieve their temporal wants, their spiritual sufferings are not forgotten;—if, by manifesting an interest in their affairs we may obtain their confidence without returning them ours: the sorrows of the mind may be greatly alleviated, and our influence extended; and this influence we must value, only as it may render us useful to them. We need not make them inmates of the drawing room, nor guests at our table to effect this.

An ignorance of letters does not imply ignorance in all that which is useful, and we may gather much practical knowledge from those who know little of books or of fashionable life. We may learn much more of human nature, than if we confined our study to the comparatively small circle of the great and the learned: and we learn the ways of a sovereign God to a fallen world. Small, indeed, would be the success of our Missionaries should they exercise an haughty imperiousness of manners towards the perishing and degraded heathen; and every Christian should feel herself a Missionary to those around her—for there are many perishing heathen in christian lands, whose condemnation will be greatly aggravated. This will give consistency of character when she casts her offering into the “Treasury of the Lord.”

The Christian Religion hath greatly elevated our sex in the scale of happiness and of respectability: we are, therefore, under superior obligations to love this Religion—to practice all its precepts; and what is a duty of infinite importance, to “train up our children in the nurture and admonition of the Lord.”

Whilst attending to the temporal and spiritual wants of those around us we shall be strongly reminded of our obligations to those whom God hath committed to our own more immediate care, and shall be dilig-

ently engaged in giving them early instruction—Let no child under our care, if blest with a common capacity, arrive at the age of five years, without having been taught to read intelligently, the Word of Life; he will then be prepared to improve his memory, and to commence in other useful studies. Thus, not only days, but years of time, precious as any in life, may be saved; and that soil early and usefully cultivated, which must otherwise inevitably be overrun with thistles and thorns. Let our authority, long ere this, be well established.

MOTHERS! would you indulge a son in his early days to follow the impulses of his depraved inclinations? When he has become a tall Youth, would you arrest his certain progress to ruin? Go, rather to the Forest and bow the rugged full-grown oak, and correct its mis-shapen growth! You cannot even reach its top—bend the smallest bough, and it will immediately revert back to the form in which it was suffered to grow! Yonder plant in your nursery, may be formed by the most delicate hand; and by the well-directed and persevering exertion it may become a tree, beautiful, erect and correct in its form, yielding a wholesome shade far around—the glory of your house and the ornament of your village!

Habituate your children to early acts of benevolence and self-denial—suffer them not to withhold their needed bounty, because the object is not perfect. Refer to his example “who sendeth rain on the just and on the unjust”—To “Him who giveth liberally and upbraideth not.” We shall never perform this christian duty, if we wait for a perfect object. Teach them that they must not let their charity end in supplying the bodily wants. Go with them to the cottage of misery, made so perhaps by the intemperance of the father and the idleness of the mother. Rescue, if it be possible, the children, from certain destruction. Persuade them to attend the Sabbath School, and the weekly school. They will probably tell you, “they have no clothes.” Repair and give them some which your own children may have done wearing. We may but too often have dressed a child upon condition that it attend the Sabbath School; but the negligent mother kept not the dress for this purpose, and in a few days we saw it go to decay without the least repair.—Would you, for this, neglect the child, and let it go down to ruin? Rather invite such an one to come to your house on the Sabbath morning, lend a dress, and let it be returned in the evening. With a trifling expense this may be done; and if every affluent family would thus patronize a few, no child would grow to years of maturity in ignorance. Are their parents indifferent; or do they oppose this? Then refuse them every assistance they ask, since they will not oblige you in so small a matter. Condescend to ask their attendance as a favor done to yourself—be persevering and resolute, for you may thus be the happy instrument, in saving an immortal soul!

There is more charity in acts like this, than in merely giving victuals and clothes. The difference may be compared to time and eternity. We may economize very much in our bounty, and make a gift subservient to many valuable purposes. Give the indigent food upon condition that they send their children to school—give the children clothing upon no other condition than that they faithfully attend. We may be otherwise doing much injury. In providing for the families of the Intemperate, we destroy his most powerful motive to industry; we also enable his children to grow up comfortably in idleness and ignorance—in short, to fill the very place in society which their intemperate and indolent parents occupy, and the evil thus descends from generation to generation.

The sacrifice of a night's repose in the cottage of want, disease and disgust, spent in watching the sick, and administering relief, evinces more true sensibility, than to faint and retire, “unable at all to endure the sight of distress.” A superior degree of humanity might endure the most delicate, with fortitude to overcome her own feelings, and aid the distressed. Happless, indeed, would the sufferer be if none could endure the sight of woe.

Send the sick dependant a share from your own dish—also, select a chapter, or a Tract, applicable to his case—let your child take the refreshing morsel in one hand, and the selected chapter or Tract in the other, and read it aloud, during the repast. Thus the temporal and spiritual wants may be relieved by the same hand, and your child also learn a lesson of humanity and meekness. This may be done while you could hardly go

yourself and declare without offence to the intemperate and profane, that he is an enemy to God, and except he repent, must soon lift up his eyes in torment!

In this way you may carry the Gospel into a heathen family, with little expense; and each day, all the inmates of this perishing house, (on condition of true repentance) may hear pardon and peace proclaimed through the blood of their Redeemer.

We may be doing much good in supplying the poor with labor, that their bread may be the fruit of their own industry; but in giving food and raiment indiscriminately to all those who ask, does not constitute us good stewards—and the widows' mites may be more, if bestowed with wisdom, than great treasures: and if bestowed for His sake, who commanded us to give to the poor, we know the reward also is greater.

When we hear of the splendid actions of others, we must not plead inability to “go and do likewise;” for, every hour we may perform deeds of benevolence, which, if they attract not the attention of the admiring crowd, are not unnoticed by Him whose life was infinitely perfect and eminent; not in large donations to the Treasury of the Temple, but in feeding the hungry—relieving the sick—patiently submitting to unmerited reproach; and perhaps, more than ever His benevolence with God-like splendor shone, when He said, “FATHER, forgive them—they know not what they do!”

—P.—

Execution.—Michael Monroe, alias Jas. Wellington, is to be executed at Chester, Delaware county, Pa. on Friday, the 17th of December next, between the hours of 10 in the forenoon and 2 in the afternoon.

Died,

On Wednesday last, at her father's (Mr. John Umans) residence, in Brandywine Hundred, Mrs. Ann Griffin, after laboring long and severely under a pulmonary affection. Those who witnessed her dying scene and a few days previous, saw such evident marks of a thorough change of heart as to leave no doubt in their minds, that she has exchanged a world of sorrow and death for one of ineffable joy and delight. Her hopes were founded alone on that Eternal Rock—Christ's merits.

A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

“COVENTRY, (Conn.) Sept. 21, 1824.

“This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment; and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

“CHAUNCEY BOOTH, Pastor of the
“1st Church in Coventry.”

THE PRICES OF TUITION, ARE:

For Reading, Writing & Arithmetic, \$4 per qr.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7
Nov. 12, 1824.

Just Received

AND FOR SALE HERE,

**The Christian Almanac for
1825.**

To those acquainted with this publication, we need say nothing commendatory. For the information of others, especially Christians, we notice that it contains all the information common to Almanacs, in addition to a large body of Missionary and other profitable matter.

CHEAP BOOKS.

The Editor has just received a large accession to his former stock of Books, among which are Gill's and Scott's commentaries; all of which will be sold at very reduced prices.

Blanks & Hand-Bills

Printed at this Office.

Poet's Corner.

"To awake the soul by tender strokes of art."
"To raise the genius, and to mend the heart."

For the Circular.

ON PRAYER.

By B. S. BULFINCH.

(Written by request.)

PRAYER is the soul's supreme delight;
'Tis heard in courts by Angels trod—
And in the vigils of the night,
The Christian opens his heart to God.

He, in the temple built for pray'r,
Pours out his themes in converse sweet;
Delights to make an offering there
In secret, at his Saviour's feet.

Soon as the dew invests the thorn,
And heaven unfolds the gates of day,
The pious family greets the morn,
Assembles then, to praise and pray.

God is a Father and a friend—
He dwells in houses made of clay;
Well pleas'd to see his Children bend
Before his throne—extol his sway.

Oh! social pray'r—how dear the hour,
Establish'd by the saints above!
Like incense ta'en from Eden's bow'r,
Perfumes the fields of endless love!

Pray'r's the path that leads to Heaven—
It guides the wand'ring sinner home:
Employ the moments God has giv'n,
Nor from his precepts ever roam.

Wilmington, (Del.) Nov. 19, 1824.

For the Circular.

THE INDIAN MISSION.

By B. S. Bulfinch.

The GOD who hears the Widow's cry—
Who takes the friendless to His care,
Will dry the tear in Sorrow's eye.
And for the Savage, grace prepare.

For him—for us—the Saviour died;
For this He conquer'd cruel death!
The blood and water from His side,
Was precious as His vital breath!

Go, then, ye heralds of the Lord—
Go, and fulfil the great behest!
Let the poor INDIANS know His word—
And then enjoy His heav'nly rest.

Long, ignorance, with pow'rful sway,
Held her dominion o'er their minds;
But, 'mid the blaze of Gospel day,
A solace too the Indian finds!

The forests and the hills rejoice—
JEHOVAH there unveils his face!
A Brainerd listen'd to His voice—
An Elliot proclaim'd His grace!

Driven from all they once held dear,
They seek again a calm repose—
Ah! Savage, cease, for GOD will hear—
Freely the stream of mercy flows.

Come, tho' the waves around thee roll,
Salvation, still is ever here!
Though red in hue, thy precious soul,
Is equal—as the white man's, near.

Wilmington, Nov. 19, 1824.

Ladies' Department.

"Of devout and honorable women," the sacred scriptures record "not a few." Some of the most affecting scenes, the most interesting transactions, and the most touching conversations, which are recorded of the Saviour of the world, passed with women. Their examples have supplied some of the most eminent instances of faith and love. They are the first remarked as having "ministered to him of their substance." Theirs was the praise of not abandoning their despised Redeemer when he was led to execution, and under all the hopeless circumstances of his ignominious death; they appear to have been the last attending at his tomb, and the first on the morning when he arose from it.—Theirs was the privilege of receiving the earliest consolation from their risen Lord; theirs was the honor of being first commissioned to announce his glorious resurrection. And even to have furnished heroic confessions, devoted saints, and unshrinking martyrs to the Church of Christ, has not been the exclusive honor of the bolder sex.

MRS. MOORE.

Extract from a letter to a Mother.

Should I be asked—What has been the first subject of my thoughts in the morning—What the last at night—What has occupied my mind most during the day—to what have all my plans, and employments referred; and respecting what have my strongest hopes and most painful apprehensions been excited?—I should instantly answer MY CHILDREN. I have suffered far more anxiety and perplexity respecting them, than from any other source. I cannot tell you how many times my heart has sunk,

with the discouraging conviction that I had none of that knowledge of human nature, and the best methods of regulating it; none of that patience; none of that consistency and dignity of character, which would enable me to govern my children well; which would make them respect and love me. But all my efforts have never appeared to me to effect any thing, except so far as I have sought God's blessing upon them. As I fulfil this duty, in the same proportion do I perceive that my endeavors are successful, and my difficulties vanish. I find that I must go to God each morning, and ask for wisdom and patience to help me through the day: I must entreat him to render my children mild and teachable; and to bless my exertions for their good, not according to their amount, but his abundant goodness. When I do this with any degree of faithfulness, I am sometimes surprised at the ease with which I can control them; the good temper that they exhibit through the day, and the wonderful salutary effect of discipline, if I am obliged to use it. I find also that all my own unassisted efforts at self-control, (which is indispensable, if we would control others,) can never alone, render me forbearing, mild and consistent. I must go to the bestower of all correct feelings; else my children will witness in me a want of equanimity and good temper, and thus my influence over them will be counteracted.

The inference which I draw from my own experience is this; that without religion we can never properly discharge all the maternal duties. Without it we cannot confidently expect God's blessing upon our children; we cannot pray for them as we ought; we cannot hope for those restraining influences of his Spirit which shall render them tractable, and ourselves patient.

From the Boston Recorder.

FEMALE PIETY AND BENEVOLENCE.

"This also that she hath done, shall be spoken as a memorial of her."

It is highly honorable to the sex, that, in so many instances, women ministered to the necessities of our Lord Jesus when upon earth. Some fed him at their table—one brought a seamless garment to array him—some anointed his feet, and others his head; and nothing was thought too dear or precious to be bestowed upon him, as in the instance before us, of an honorable woman, who, "having an alabaster box of ointment of spikenard, very precious, brake the box, and poured it on his head." Judas murmured at this, and it should seem that other of the disciples joined with him to regret this waste of treasure, which they thought would have been better bestowed upon the poor; but their Master reproved them and vindicated her:—Jesus said "Let her alone, why trouble you her? She hath wrought a good work on me. For the poor ye have always with you, and whosoever ye will ye may do them good; but me ye have not always."

From this story we may deduce a variety of useful observations: as

1. That *Piety* is of the highest estimation in the sight of God; and that all pretensions to charity and benevolence are but vain without it. The poor ought never to be forgotten: but Jesus should be the first object of our attention and esteem. Love to him is the source of all true Christian charity. "We love him because he first loved us," and the highest degree of our attachment is but a small part of the debt of gratitude we owe him, whose love is infinite and everlasting. If we love him, then shall we love his people; and the members of his body who bear his likeness; and as all men were originally created in his image, and still bear some part at least of his similitude, all men have a claim on our compassion and regard. True grace affects the heart like a pebble thrown into a stream, which undulates the water first at the centre, and then in successive waves as far as the effect of it can extend. So the heart is enlarged, first to embrace God and Christ as the supreme objects: then those who bear his image and likeness; mankind at large; and, finally, the whole intelligent creation.

This leads us to observe:

2. That *benevolence* is the genuine effect of piety. That religion is justly to be suspected that is selfish: that leads us to be content and satisfied with the safety of our own state, without seeking the salvation and happiness of others. Our Lord in the instance before us, though he commends this woman's preference to him, does not recommend indifference to the poor. "The poor ye have always with you, and whosoever ye will, ye may do them good." As if he had said, "It is but a short time

that I can be personally the object of your attention; in a little while I shall be withdrawn from you; but the poor will always be with you; I leave them for the test of your obedience and affection to me, and whatever you may do for them from this principle, I shall consider it done to me."

There is a latitude in Christian benevolence, and a variety in the means of doing good, intended as the trial of our obedience, and the exercise of judgment.—Charity is an indispensable duty, but we are left, in a great measure, to select the objects, and the means—whosoever ye will ye may do them good. "Are they hungry? you may feed them. Are they thirsty? you may give them drink. Are they naked? you may clothe them. Are they sick or in prison? you may visit them, not merely with inquiries or good wishes, but with relief: and if you are unequal to the work yourself, solicit the contributions of your fellow Christians, setting a good example."

3. Those charities claim a preference that have the most direct tendency to promote the honor of Christ, and the good of souls: such are those cases in which temporal charity is connected with the salvation of mankind; as in all sincere attempts for the propagation of the Gospel at home or abroad. If the salvation of the soul is the "one thing needful," too much zeal and exertion cannot be shewn in this cause. Who can look around upon the heathen, either abroad or at home, and see thousands perishing for lack of knowledge, without wishing to contribute to their instruction and salvation? What if we should abridge ourselves of the luxuries, the comforts, or the exertions of others who have devoted themselves, their families, and their all to this cause.—On Christian ladies, the unhappy part of their own sex have a peculiar claim. Let not our delicacy be offended, for it is a false delicacy only that is an enemy to benevolence. Sensibility was given for commiseration, and we do the greatest honor to our feelings when we obey them. Let the virtuous, and particularly the religious part of the female sex, reflect on the thousands of miserable females, once virtuous and happy, or at least not criminal, till betrayed and deluded by the promises and pretensions of those who ought rather to have been their guardians and defenders. Reflect on these, and then let me ask, do they not claim strongly your compassion? Is it said that there are already charities provided for the diseased and the penitent, the only proper objects for relief? It is true, but it is no less true that these charities languish for want of support, and can relieve but a small part of the objects that apply—and that the utmost provision they make is very inadequate to the great object proposed. It is mentioned to the distinguished honor of Dorcas, that she made "coats and garments" for the poor! and this is a work of charity peculiar to females, in which they may shine unrivalled, and do great good at a small expense.

4. Such a character is the fairest memorial of a virtuous female. "This shall be spoken of as a memorial of her." Solomon says "A good name is better than precious ointment!" What a happy exchange did this excellent woman make! She brake indeed her alabaster box and she poured forth her ointment:—but what did she receive? The favor and approbation of her Lord and Saviour—"She hath wrought a good work on me." Happy woman! Methinks I see her stand, trembling, perhaps at first, lest the censure of the disciples should be ratified by their Master. He frowns; but it is not on her, but at them. Why trouble ye the woman? "You who judge only by appearances, and are apt to weigh charities in the scales of human prudence, you think her prodigal and thoughtless. Blessed woman! she thought not of the present, but of her obligations to me. She was governed by gratitude and affection. Had the box been a golden casket, and its contents the most precious diamonds, it had been the same thing to her: she would have presented it to me; and though you may murmur at her profusion, I consider it as the most precious memorial of her love; "She hath done what she could: she is come aforehand to anoint my body to the burying. Verily, I say unto you, that whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be told as a memorial of her."

Let us go to the funeral of Dorcas, a woman full of good works, and alms deeds, "but charity is not immortal; she fell sick and died." Behold the widows weeping around her corpse, and shewing the garments she had made! "These are coats (says one) that she made for my children!" "These (says another) are the garments

she wrought for me."—They weep! how honorable are the tears of widows and orphans—more brilliant than the most precious gems!

In that age of miracles Dorcas was raised from the dead; and how grateful must be the sight to her! how pleasing their gratitude, and how sweet the testimonies of their love!—Fair benefactresses of the poor! You also shall be raised from the dead—and then, at least, you shall enjoy Mary's memorial, and the reward of Dorcas.

E. T.

Ornaments of Female Character.

"A little Christian humility and sober-mindedness are worth all the empty renown which was ever attained by the misapplied energies of the sex; it is worth all the wild metaphysical discussion which has ever been obtruded under the name of reason and philosophy; which has unsettled the peace of vain women, and forfeited the respect of reasonable men. And the most elaborate definition of ideal rights, and the most hardy measures for obtaining them, are of less value in the eyes of a truly amiable woman, than that meek and quiet spirit, which is in the sight of God, of great price." [Mrs. Moore.]

Points of Female Superiority.

"In almost all that comes under the description of polite letters, in all that captivates by imagery, or warms by just and affecting sentiment, women are excellent. They possess in a high degree that delicacy and quickness of perception, and that nice discernment between the beautiful and defective which comes under the denomination of taste. Both in composition and action they excel in details; but they do not so much generalize their ideas as men, nor do their minds seize a great subject with so large a grasp. They are acute observers, and accurate judges of life and manners, as far as their own sphere of observation extends; but they describe a smaller circle. A woman sees the world, as it were, from a little elevation in her own garden, whence she makes an exact survey of home scenes, but takes not in that wider range of distant prospects which he who stands on a loftier eminence commands. Women have a certain tact which often enables them to feel what is just, more instantaneously than they can define it. They have an intuitive penetration into character, bestowed on them by Providence, like the sensitive and tender organs of some timid animals, as a kind of natural guard to warn of the approach of danger, beings who are often called to act defensively." [Ib.]

A Signal for the Exercise of Intellect.

"It is a disadvantage even to those women who keep the best company, that it is unhappily almost established into a system, by the other sex, to postpone every thing like instructive discourse, till the ladies are withdrawn; their retreat serving as a kind of signal for the exercise of intellect. And in the few cases in which it happens that any important discussion takes place in their presence they are for the most part considered as having little interest in serious subjects. Strong truths, whenever such happen to be addressed to them, are either diluted with flattery, or kept back in part, or softened to their taste; or if the ladies express a wish for information on any point, they are put off with a compliment instead of a reason. They are reminded of their beauty when they are seeking to inform their understanding, and are considered as beings who must be contented to behold every thing through a false medium, and who are not expected to see and to judge of things as they really exist." [Ib.]

Standard of Life and Conversation too Low.

"Women too little live or converse up to the standard of their understandings, and however we have deprecated affectation or pedantry, let it be remembered, that both in reading and conversing the understanding gains more by stretching than stooping. If by exerting itself it may not attain to all its desires, yet it will be sure to gain something. The mind by always applying itself to objects below its level, contracts its dimensions, and shrinks itself to the size, and lowers itself to the level, of the object about which it is conversant: while the understanding which is active and aspiring, expands and raises itself, grows stronger by exercise, larger by diffusion, and richer by communication." [Ib.]

The woe to come—the woe that's gone,
Philosophy thinks calmly on;
But show me the philosopher
Who calmly bears the woes that are.